

January 22, 2014

Charles Krauthammer notes how President Talks-A-Lot has been mostly silent about the attacks in Paris.

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From the president who normally can't shut up, to the pope who also can't shut up.

David Harsanyi posts on the latest from Rome.

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If that wasn't enough, now he's trying out slurs on Catholics saying they don't have to breed "like rabbits." [USA Today](#) has the story. We're beginning to understand King Henry II when he asked, "Will No One Rid Me of This Meddlesome Priest?"

*Pope Francis, after a visit to the largest Catholic nation in Asia, says Catholics may have a moral responsibility to limit the number of their children and need not reproduce "like rabbits."*

*But the pope also reaffirmed the church's ban on artificial means of birth control and said Catholics should practice "responsible parenting."*

*His comments on the subject of birth control, made aboard the papal jet returning to Rome from the Philippines, were described as apparently unprecedented by the National Catholic Reporter, an independent news organization that follows the Vatican. ...*

**Matthew Continetti** thinks liberals defending Charlie Hebdo freedoms are noticeably absent elsewhere in the struggle to be free.

*... The unanimity of outrage expressed on Twitter, the unthinking allegiance to the cause of the hour whatever that cause might be, the social positioning of writers struggling to be the most pure, the most righteous, the most moving in their indignation—all of these things remind me of other scandals, of other rages, in which the targets were not Islamic terrorists but men and women who disagree with elements of liberal dogma.*

*Do liberals actually believe in the right to offend? Their attitude seems to me to be ambivalent at best. And this equivocation was apparent within hours of the attack, when news outlets censored or refused to publish the images for which the Charlie Hebdo editors were killed. Classifying satire or opinion as "hate speech" subject to regulation is not an aberration. It is commonplace.*

*Indeed, the outpouring of support for free speech in the aftermath of the Paris attack coincides with, and partially obscures, the degradation of speech rights in the West. Commencement last year was marked by universities revoking appearances by speakers Condoleezza Rice and Ayaan Hirsi Ali for no other reason than that mobs disagreed with the speakers' points of view. I do not recall liberals rallying behind Condi and Hirsi Ali then.*

*Nor do I recall liberals standing up for the critics of global warming and evolutionary theory, of same-sex marriage and trans rights and women in combat, of riots in Ferguson and of Obama's decision to amnesty millions of illegal immigrants. On the contrary: To dissent from the politically correct and conventional and fashionable is to invite rebuke, disdain, expulsion from polite society, to court the label of Islamophobe or denier or bigot or cisnormative or misogynist or racist or carrier of privilege and irredeemable micro-aggressor. For the right to offend to have any meaning, however, it cannot be limited to theistic religions. You must have the right to offend secular humanists, too.*

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Yes President Ungracious did speak last night. [Byron York](#) has some of the details. *Perhaps the most striking thing about the 2015 State of the Union address was not the president at the podium but the audience in the seats. The joint session of Congress listening to President Obama Tuesday night included 83 fewer Democrats than the group that heard Obama's first address in 2009 — 69 fewer Democrats in the House and 14 fewer in the Senate. The scene in the House Chamber was a graphic reminder of the terrible toll the Obama years have taken on Capitol Hill Democrats.*

*Not that the president would ever acknowledge that. Indeed, in more than an hour of speaking, Obama never once acknowledged that there was a big election in November and that the leadership of the Senate has changed. Obama's silence on that political reality stood in stark contrast to George W. Bush's 2007 State of the Union address, in which he graciously and at some length acknowledged the Democrats' victory in the 2006 midterms. Bush said it was an honor to address Nancy Pelosi as "Madam Speaker." He spoke of the pride Pelosi's late father would have felt to see his daughter lead the House. "I congratulate the new Democrat majority," Bush said. "Congress has changed, but not our responsibilities."*

*If one cannot imagine Obama saying such a thing — well, he didn't. ...*

*... Beyond failing to acknowledge the new reality on Capitol Hill, Obama at times seemed equally out of touch with reality both in the nation and the world.*

*"In Iraq and Syria, American leadership — including our military power — is stopping ISIL's advance," Obama said, referring to the Islamic State of Iraq and Syria. The claim left some foreign policy observers aghast, since there is a general consensus that the Islamic State is making progress in the face of limited American air attacks. "That just isn't the case, according to military officials I've been speaking to," NBC foreign correspondent Richard Engel said of Obama's statement. "[The Islamic State] are taking new territory." Of Obama's description of a world in which the Islamic State is retreating, Afghanistan is on the road to peace, and terrorists are on the run from South Asia to North Africa, Engel concluded, "It sounded like the president was outlining a world that he wishes we were all living in." ...*

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## Washington Post

### [Notice when otherwise outspoken Obama suddenly becomes muted, mealy-mouthed?](#)

by Charles Krauthammer

On Sunday, at the great Paris rally, the whole world was Charlie. By Tuesday, the veneer of solidarity was exposed as tissue thin. It began dissolving as soon as the real, remaining Charlie Hebdo put out its post-massacre issue featuring a Muhammad cover that, as the New York Times put it, "reignited the debate pitting free speech against religious sensitivities."

Again? Already? Had not 4 million marchers and 44 foreign leaders just turned out on the streets of France to declare "No" to intimidation, and pledging solidarity, indeed identification ("*Je suis Charlie*") with a satirical weekly specializing in the most outrageous and often tasteless portrayals of Muhammad? And yet, within 48 hours, the new Charlie Hebdo issue featuring the image of Muhammad — albeit a sorrowful, indeed sympathetic Muhammad — sparked new protests, denunciations and threats of violence, which in turn evinced another round of doubt and self-flagellation in the West about the propriety and limits of free expression. Hopeless.

As for President Obama, he never was Charlie, not even for those 48 hours. From the day of the massacre, he has been practically invisible. At the interstices of various political rallies, he issued bits of muted, mealy-mouthed boilerplate. Followed by the now-famous absence of any high-ranking U.S. official at the Paris rally, an abdication of moral and political leadership for which the White House has already admitted error.

But this was no mere error of judgment or optics or, most absurdly, of communications in which we are supposed to believe that the president was not informed by staff about the magnitude, both actual and symbolic, of the demonstration he ignored. (He needed to be told?)

On the contrary, the no-show, following the near silence, precisely reflected the president's profound ambivalence about the very idea of the war on terror. Obama began his administration by purging the phrase from the lexicon of official Washington. He has ever since shuttled between saying that (a) the war must end because of the damage "keeping America on a perpetual wartime footing" was doing to us, and (b) the war has already ended, as he suggested repeatedly during the 2012 campaign, with bin Laden dead and al-Qaeda "on the run."

Hence his call in a major address at the National Defense University to "refine and ultimately repeal" Congress' 2001 Authorization for Use of Military Force, the very legal basis for the war on terror. Hence his accelerating release of Gitmo inmates — five more announced Wednesday — fully knowing that up to 30 percent have returned to the battlefield (17 percent confirmed, up to 12 percent suspected but not verified). Which is why, since about the Neolithic era, POWs tend to be released after a war is over.

Paris shows that this war is not. On the contrary. As it rages, it is entering an ominous third phase.

The first, circa 9/11, involved sending Middle Eastern terrorists abroad to attack the infidel West.

Then came the lone wolf — local individuals inspired by foreign jihadists launching one-off attacks, as seen most recently in Quebec, Ottawa and Sydney.

Paris marks Phase 3: coordinated commando strikes by homegrown native-speaking Islamists activated and instructed from abroad. (Al-Qaeda in the Arabian Peninsula has claimed responsibility for the Charlie Hebdo killings, while the kosher-grocery shooter proclaimed allegiance to the Islamic State.) They develop and flourish in Europe's no-go zones where sharia reigns and legitimate state authorities dare not tread.

To call them lone wolves, as did our hapless attorney general, is to define jihadism down. It makes them the equivalent of the pitiable, mentally unstable Sydney hostage taker.

The Paris killers were well-trained, thoroughly radicalized, clear-eyed jihadist warriors. They cannot be dismissed as lone loons. Worse, they represent a growing generation of alienated European Muslims whose sheer number is approaching critical mass.

The war on terror 2015 is at a new phase with a new geography. At the core are parallel would-be caliphates: in Syria and Iraq, the Islamic State; in Sub-Saharan Africa, now spilling out of Nigeria into Cameroon, a near-sovereign Boko Haram; in the badlands of Yemen, AQAP, the most dangerous of all al-Qaeda affiliates. And beyond lie not just a cast of mini-caliphates embedded in the most ungovernable parts of the Third World from Libya to Somalia to the borderlands of Pakistan, but an archipelago of no-go Islamist islands embedded in the heart of Europe.

This is serious. In both size and reach it is growing. Our president will not say it. Fine. But does he even see it?

## The Federalist

### [Why Pope Francis Is Wrong About Free Expression](#)

by David Harsanyi

We heathens can leave the theological debate to others.

But Pope Francis, the Bishop of Rome and world leader of the Catholic Church, has some ideas about laws governing the secular world. We expect Francis to defend the dignity of faith, to bring clarity to the Catholic position. Yet instead the Pope, while en route to the Philippines, offered a number of comments about freedom of expression that ranged from the unclear to the contradictory.

More than simply saying that poking fun at religion was ugly, he argued that there should be [limits on freedom of expression](#) and on mocking faith. (All this with the caveat that the Pope's words were not misrepresented or taken out of context, as they so often are by the media.)

The Pope claimed that “one cannot offend, make war, kill in the name of one’s own religion—that is, in the name of God. To kill in the name of God is an aberration.”

This is inaccurate. One can. I imagine most contemporary Catholics—and most others, for that matter—agree that murder in the name of God is a deviation from tenets of faith. Others, however, kill in the name of God every day. When gunmen make a concerted effort to yell “God is great!” before sweeping into a village to participate in a slaughter, they offer the world an incredibly precise explanation for their actions. I imagine many of them could provide you with a list of sacred justifications for why they do what they do. Not even the Pope can liberate them from the purpose of their actions.

Then again, perhaps the Pope, like many others, is alleging that those who “cite” Islam in their violence are engaged in something completely disconnected from religious belief (even though they are in no position to make that assertion)? But then the rest of his comments make no sense.

“Every religion has its dignity,” is [Francis’](#) arguable contention. “One cannot provoke, one cannot insult other people’s faith, one cannot make fun of faith.” If those who kill are not members of a religion surely Francis is offering us a *non sequitur*. If you can be provoked to kill you are not a people of faith, right?

But then the Vicar of Christ [goes on to explain](#) that those who mock faith should *expect* to be punched in the face. “If my good friend Dr. Gasparri says a curse word against my mother, he can

expect a punch,” says Francis. “It’s normal. It’s normal. You cannot provoke. You cannot insult the faith of others. You cannot make fun of the faith of others.”

The Pope is unimpressed by provocateurs. He wants them barred.

Someone should ask the Pope if provocateurs should expect an asymmetrical response? For instance, if Gasparri uttered a curse word against the Pope’s mother, should he expect to his family blown up? That would be a more pertinent analogy.

But let’s take it further. Where are the limits? Why does “mockery” hold a special distinction in our debate? And what constitutes contemptuous language or behavior towards another faith? For instance, can we intentionally criticize another person’s faith without expecting to be punched? What if that faith is in direct conflict with your own set beliefs—beliefs that deserve, according to the Pope, the same respect as any other? Is it ever worth getting punched in the face?

What if one of these faiths is unable to live in free and open society because the principles of their faith conflict with those of others? What if one religion feels mocked by the things that other religions put up with in society—like wearing skirts above the knees, or eating pork sausages, or failing to accept that Muhammad is the Prophet? What if those of a certain faith feel this is ridicule towards them? What if they believe it worthy of retaliation? Should the rest of us avoid these things so as not to upset anyone?

Obviously, I comprehend there’s a distinction to be made between secular debates and the way people of faith conduct themselves. I get that there are religious reasons for not mocking others—and I also imagine people of faith avoid this because they do not want to be mocked themselves. Maggie Gallagher [put it this way](#) at *National Review*.

I am not Charlie Hebdo because I cannot agree with David Harsanyi that Islam is “not mocked enough” and the answer is to mock more. Respect for the idea of the sacred, and the way people attempt to find God, forbids that pathway to me.

The Pope himself defended free speech as a [fundamental human right](#) and claimed that Catholics had a duty to speak their mind for the sake of the common good. But then he also asserted that this fundamental right should not extend to faith. Any faith. Any government.

I’m not sure if *Charlie Hebdo* added to the common good (I had only heard of magazine in passing before the terrorists struck) but the right of people to be critical of religion—even their own, if they feel it or its leadership have wandered from the principles that make it worthwhile—is a defense of the common good. The Pope’s contradictions do not make it clear that he believes the same.

## **USA Today**

### **Catholics need not breed 'like rabbits'**

by William M. Welch

Pope Francis, after a visit to the largest Catholic nation in Asia, says Catholics may have a moral responsibility to limit the number of their children and need not reproduce "like rabbits."

But the pope also reaffirmed the church's ban on artificial means of birth control and said Catholics should practice "responsible parenting."

His comments on the subject of birth control, made aboard the papal jet returning to Rome from the Philippines, were described as apparently unprecedented by the National Catholic Reporter, an independent news organization that follows the Vatican.

Francis said there are plenty of church-approved ways to regulate births. He also said no outside institution should impose its views on regulating family size, blasting what he called "ideological colonization" of the developing world.

African bishops have long complained that Western ideas about birth control and gay rights are being imposed on the developing world by groups, institutions or nations, often as a condition for development aid.

"Every people deserves to conserve its identity without being ideologically colonized," Francis said.

Francis spoke for nearly an hour Monday, taking questions from reporters traveling with him. He was asked about remarks he made last Friday, in which he warned against such colonization in an apparent reference to moves to legalize same-sex marriage and use of contraception.

The pope's comments, including his defense of the Catholic Church's ban on artificial contraception, signal he was showing his more conservative side, often overlooked as media coverage has focused on his populist persona, NCRonline.org reported.

It said he stated his strongest defense yet of the church's 1968 document enshrining the church's opposition to artificial birth control. He warned against "insidious attacks" on the family, in what the online Catholic publication said was a reference to gay marriage legalization.

At the same time, however, he said it's not true that to be a good Catholic "you have to be like rabbits," Associated Press reported from the plane. Instead, he said, "responsible parenthood" requires that couples regulate the births of their children, as church teaching allows.

David Gibson, who covers the Catholic Church and the Vatican for Religion News Service, said in an interview that Pope Francis' remarks reinforced the Vatican's 1968 letter on birth control by Pope Paul VI, when he rejected contraceptives such as "the pill." But he said Francis did so with his more plain-spoken, pastoral voice.

"He's bringing back the human side of Catholic teaching, the pastoral side," Gibson said.

"I think the pope in his very colloquial, personal way expressed that and conveyed that better than anyone has," Gibson said. "He's not upending centuries of church teaching. He's just saying we have rules but we have to be merciful. We have to use common sense."

The pope cited the case of a woman he met who was pregnant with her eighth child after seven Cesarean sections. "That is an irresponsibility!" he said. The woman might argue that she should trust in God. "But God gives you methods to be responsible," he said.

He said there are many "licit" ways of regulating births that are approved by the church, an apparent reference to the family planning method of monitoring a woman's cycle to avoid intercourse when she is ovulating.

"God gives you methods to be responsible," he said, according to the National Catholic Reporter's account. "Some think that -- excuse the word -- that in order to be good Catholics we have to be like rabbits. No."

Use of contraception in the Philippines is a contentious issue, as the Philippine government only recently approved contraceptive access against forceful opposition from Catholic bishops, the National Catholic Reporter said.

## Free Beacon

### Blasphemy for Me, But Not For Thee

#### *Do liberals actually believe in the right to offend?*

by Matthew Continetti

Twelve killed in Paris. Islamic terrorists executed them in a military-style attack. Why? Because they worked for *Charlie Hebdo*—sort of the French *Mad*—which had published cartoons “insulting” to Islam. The murders demonstrated the threat, the reach, and the malignity of Islamism. So it was heartening, at the end of this demoralizing day, to see a consensus on the importance of free speech.

Web sites in Europe and America, liberal and conservative, published the offending cartoons. My Twitter feed was clogged with pundits, of every persuasion, declaring their support for inviolable rights of free speech. Thousands marched in Paris in solidarity with the dead. Their motto: “*Je Suis Charlie*.” I am Charlie.

I am buoyed by the spirit of defiance in the face of terror, and by the avowals of Enlightenment principles such as freedom of religion and speech and press. Yet I confess there are parts of the reaction to the *Charlie Hebdo* murders that I find discomfiting.

The unanimity of outrage expressed on Twitter, the unthinking allegiance to the cause of the hour whatever that cause might be, the social positioning of writers struggling to be the most pure, the most righteous, the most moving in their indignation—all of these things remind me of other scandals, of other rages, in which the targets were not Islamic terrorists but men and women who disagree with elements of liberal dogma.

Do liberals actually believe in the right to offend? Their attitude seems to me to be ambivalent at best. And this equivocation was apparent within hours of the attack, when [news outlets censored or refused to publish](#) the images for which the *Charlie Hebdo* editors were killed. Classifying satire or opinion as “hate speech” subject to regulation is not an aberration. It is commonplace.

Indeed, the outpouring of support for free speech in the aftermath of the Paris attack coincides with, and partially obscures, the degradation of speech rights in the West. Commencement last year was marked by universities revoking appearances by speakers Condoleezza Rice and Ayaan Hirsi Ali for no other reason than that mobs disagreed with the speakers' points of view. I do not recall liberals rallying behind Condi and Hirsi Ali then.

Nor do I recall liberals standing up for the critics of global warming and evolutionary theory, of same-sex marriage and trans rights and women in combat, of riots in Ferguson and of Obama's decision to amnesty millions of illegal immigrants. On the contrary: To dissent from the politically



correct and conventional and fashionable is to invite rebuke, disdain, expulsion from polite society, to court the label of Islamophobe or denier or bigot or cishnormative or misogynist or racist or carrier of privilege and irredeemable micro-aggressor. For the right to offend to have any meaning, however, it cannot be limited to theistic religions. You must have the right to offend secular humanists, too.

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Just last month Sony Pictures initially declined to release *The Interview* in theaters because North Korea threatened retaliation. And at this very moment, [a student at Brandeis University is persecuted by his college administration](#), threatened with disciplinary action and even expulsion, because his journalism and activism have made some of his fellow students uncomfortable.

The liberal desire to regulate speech, especially political speech, is overwhelming. The Democrats' ideal campaign finance regime is one in which speech would be closely regulated by bureaucrats and courts. The left was apoplectic in 2010 when the Supreme Court in its *Citizens United* decision overturned, on First Amendment grounds, parts of McCain-Feingold. Citizens United, remember, had sued the FEC because its film critical of Hillary Clinton had been deemed an illegal instance of "electioneering." The nerve.

A campaign finance system designed by Lawrence Lessig and Harry Reid would suppress opposing viewpoints and use disclosure as a cudgel by which to impugn and ostracize would-be Brendan Eichs. In 2010, Ohio Democrat Steve Driehaus filed a complaint with the Ohio Elections Commission against the pro-life Susan B. Anthony List. Driehaus charged that the nonprofit had posted an offensive billboard in his district—and that this advertisement violated a state law criminalizing "inaccurate" statements about candidates for office.

This inability to distinguish between statements of fact ( $2+2=4$ ) and statements of opinion (Steve Driehaus is a jerk) is a testament to the liberal confusion and irresolution towards free speech and the right to offend. Last year the Driehaus case went to the U.S. Supreme Court. The justices dismissed the complaint. Unanimously. The Court's decision was not surprising. What was surprising, shocking, was that the now-overturned Ohio law existed in the first place.

"This attack was an assault on freedom everywhere," [wrote the New York Times editorial board of the Paris massacre](#). Yes it was. It is also the deadliest and most horrifying substantiation of a worldwide assault on free thought. Is it too much to hope that the *Times* editorial board and other liberals will use the attack to reexamine the basis of their glib and contradictory idea of free speech, to recognize that taking the right to blaspheme seriously means defending the unpopular and controversial and *haram* whenever a member of a designated victim class is aggrieved, wherever a mob becomes frenzied, whatever the views of the offended?

I think we know the answer. In 2012, in the aftermath of the Benghazi attack, the Obama administration famously went out of its way to place the blame for the killing of four Americans on an "anti-Islamic" video that it vociferously condemned. Pulled from YouTube, the video was said to have invited riots by Islamic mobs, to have somehow exceeded the freedoms liberals now champion.

"I know it's hard for some people to understand why the United States cannot or does not just prevent these kinds of reprehensible videos from ever seeing the light of day," [said Hillary Clinton](#). The man who made the video [was sentenced to jail](#) on a parole violation.

Around that time, [Jay Carney questioned](#) "the judgment behind the decision" of *Charlie Hebdo* to publish cartoons satirizing Islam. The Obama administration supported, in 2011, a U.N. resolution "[condemning the stereotyping, negative profiling, and stigmatization of people based on their religion.](#)"

Stereotypes, negativity, criticism, profiling, stigmas, meanness in general—if expressed in print or by voice, these subjective statements are parts of speech (and keep me employed). They may be imprudent. They may be wrong. But they must be free.

## Examiner

### [Obama's disconnected, out of touch, in denial State of the Union](#)

by Byron York

Perhaps the most striking thing about the 2015 State of the Union address was not the president at the podium but the audience in the seats. The joint session of Congress listening to President Obama Tuesday night included 83 fewer Democrats than the group that heard Obama's first address in 2009 — 69 fewer Democrats in the House and 14 fewer in the Senate. The scene in the House Chamber was a graphic reminder of the terrible toll the Obama years have taken on Capitol Hill Democrats.

Not that the president would ever acknowledge that. Indeed, in more than an hour of speaking, Obama never once acknowledged that there was a big election in November and that the leadership of the Senate has changed. Obama's silence on that political reality stood in stark contrast to George W. Bush's 2007 State of the Union address, in which he graciously and at some length acknowledged the Democrats' victory in the 2006 midterms. Bush said it was an honor to address Nancy Pelosi as "Madam Speaker." He spoke of the pride Pelosi's late father would have felt to see his daughter lead the House. "I congratulate the new Democrat majority," Bush said. "Congress has changed, but not our responsibilities."

If one cannot imagine Obama saying such a thing — well, he didn't.

Just as remarkable, against the backdrop of the Democratic electoral carnage of his years in office, was that the president's most memorable line of the night was a bit of ad-lib bragging about his own election victories. When Obama said, "I have no more campaigns to run," some Republicans snarkily began to applaud, whereupon the president shot back, "I know, because I won both of them." Some Democrats dutifully cheered Obama's comeback line, even though his victories ended up costing them a lot.

Beyond failing to acknowledge the new reality on Capitol Hill, Obama at times seemed equally out of touch with reality both in the nation and the world.

"In Iraq and Syria, American leadership — including our military power — is stopping ISIL's advance," Obama said, referring to the Islamic State of Iraq and Syria. The claim left some foreign policy observers aghast, since there is a general consensus that the Islamic State is making

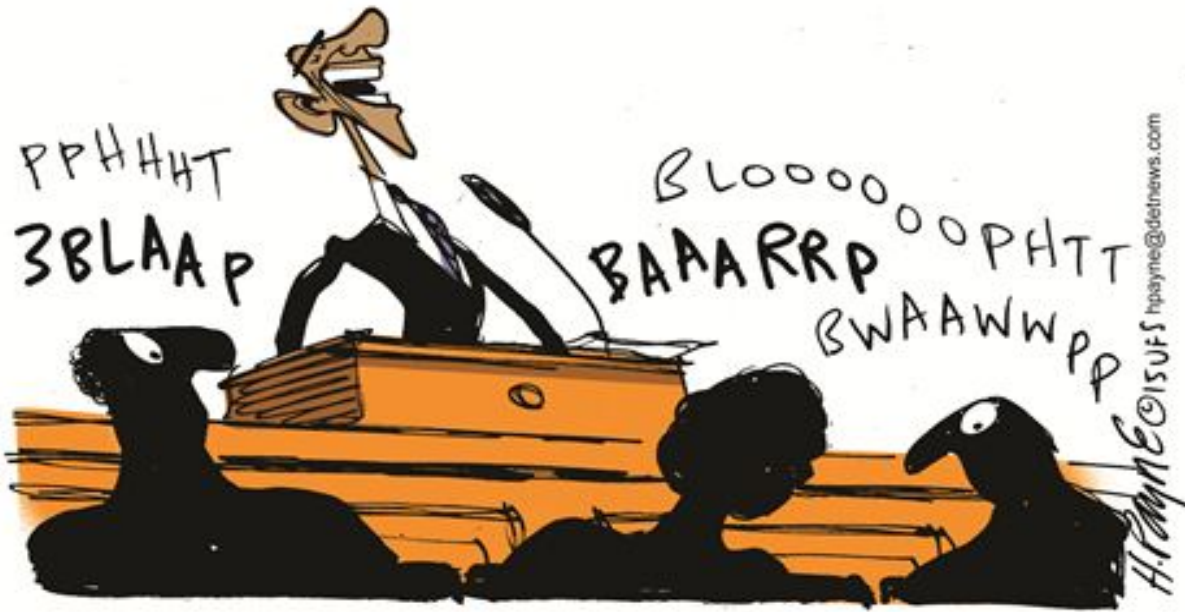
progress in the face of limited American air attacks. "That just isn't the case, according to military officials I've been speaking to," NBC foreign correspondent Richard Engel said of Obama's statement. "[The Islamic State] are taking new territory." Of Obama's description of a world in which the Islamic State is retreating, Afghanistan is on the road to peace, and terrorists are on the run from South Asia to North Africa, Engel concluded, "It sounded like the president was outlining a world that he wishes we were all living in."

Obama sounded equally disconnected from reality on some domestic issues. For example, when discussing the nation's veterans, he said, "Already, we've made strides towards ensuring that every veteran has access to the highest quality care." A listener wouldn't know it from Obama's speech, but there has been a huge VA scandal since Obama's last State of the Union; his secretary of Veterans Affairs had to resign because of it. Veterans died waiting for treatment. All Obama said Wednesday night was, "We're slashing the backlog that had too many veterans waiting years to get the benefits they need." By "benefits," the president apparently meant "life-saving medical care."

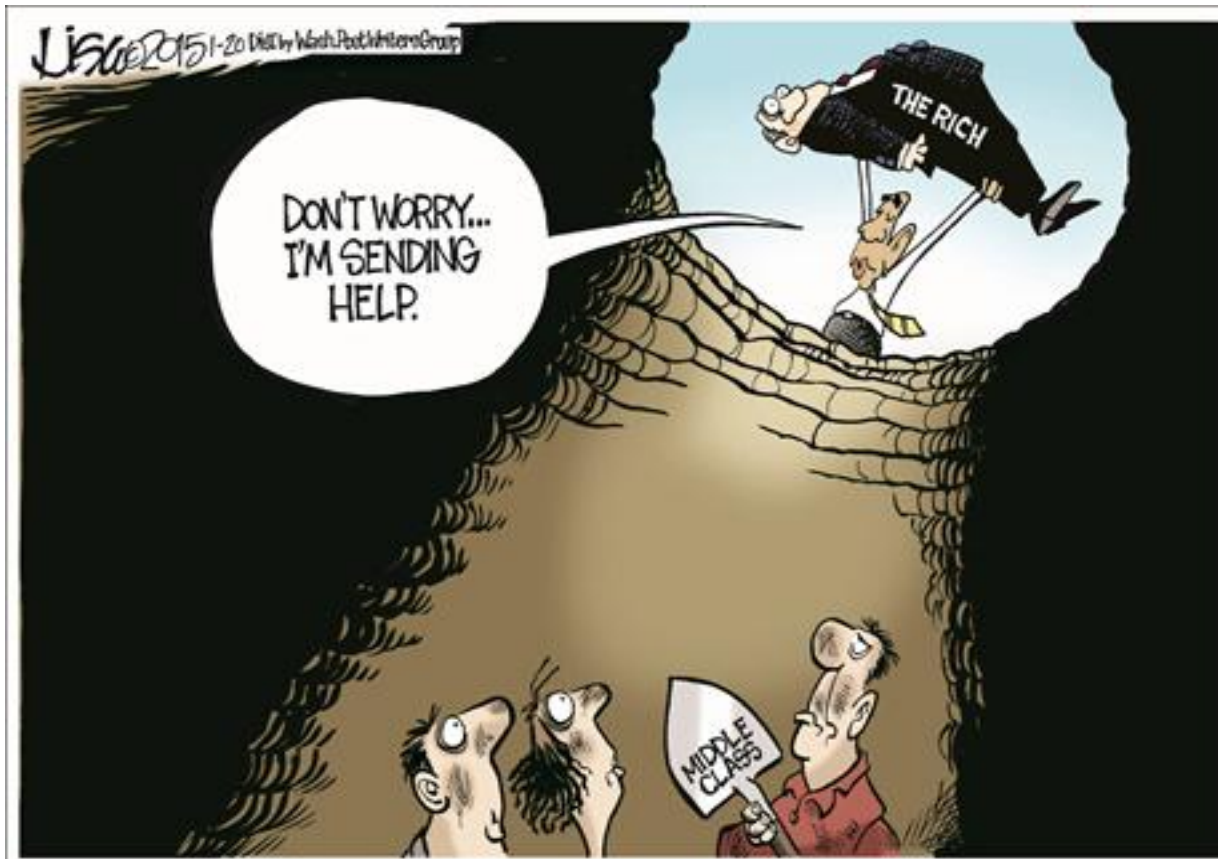
At another point, Obama claimed credit for a "re-energized space program." The remark surely led to some jaws dropping among laid-off National Aeronautics and Space Administration engineers who believe Obama has nearly killed the place.

The president's final disconnect was perhaps the biggest. After a "vicious recession ... tonight, we turn the page," Obama said. "With a growing economy, shrinking deficits, bustling industry, booming energy production, we have risen from recession." For some Americans, that is the case, although even for them, "bustling" might be a bit much. For other Americans, the news is still pretty bad. When a recent Fox News poll asked, "For you and your family, does it feel like the recession is over, or does it feel like the country is still in a recession?" 64 percent of respondents said it feels like there is still a recession. Indeed, it's widely conceded that part of the reason the unemployment rate has fallen is because a core of discouraged workers dropped out of the job search altogether. So for many listeners, Obama's "turn the page" declaration will seem as out of touch as his claim that Islamic State's advance has been stopped.

Perhaps Richard Engel found the key to the president's nearly 7,000-word speech: Obama described the world as he wishes it were, not as it actually is. Indeed, in Obama's State of the Union, things are going so well that it's hard to imagine why voters would decisively turn control of Congress over to the opposition party — not that Obama would acknowledge that, either. Doing so would be a concession that something is still terribly wrong.



STATE OF THE UNION: PRESIDENT'S CALL FOR NEW POLITICAL CIVILITY IN DOUBT AFTER HE PUTS WHOOPIE CUSHIONS IN ALL GOP SEATS.



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DESPITE OUR REPEATED  
EFFORTS AT REACHING OUT,  
PRESIDENT PUTIN HAS REFUSED  
TO COMPROMISE ON, MUCH LESS DISCUSS,  
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AND POLICY ISSUES.

SO SUE  
ME FOR  
TRYING TO  
MAKE YOU  
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