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**“I live a dream in a nightmare world”**

**Always Remember That The Cosmic Blueprint Of Your Life Was Written In Code Across The Sky At The Moment You Were Born. Decode Your Life By Living It Without Regret or Sorrow.**

**- ONE DAY AT A TIME -**

## The Slow Death Of Something GREAT...

**By Joe Ingino BA. Psychology  
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What is it with humanity? No, matter what it is. The cycle of life is always the same. No matter the cause, purpose or other. Things come together for a common good and end up ruined, destroyed and or dead.

I say this with great liberty due to the fact that if anything history lessons are our indicators for our future. The Mayan, the Inca, Roman Empire, Vikings and so on...

Yet, we keep making the same mistakes time and time again. These mistakes come to fruition due to greed, ignorance and in many cases as Freud would assume a hyper extension of ego. The ego is the conscious, organized part of the psyche that mediates between unrealistic, impulsive desires (the id) and the moral constraints of reality (the superego).

The superego is the ethical, moralizing component of personality in Freud's structural model, acting as an internal conscience that strives for perfection, guilt-free behavior, and societal conformity. With the understanding of these concept one can begin to appreciate failure in just about every system ever created by man.

We as human have a flaw in our psychic. It is as if we set up ourselves to fail.

Look at the history of the Internet for example. An electronic invention that revolutionized humanity.

I remember in it's early stages. NO, one had computers and even less internet.

The technology was reserved for higher education and government institutions. I remember bringing the internet to Durham. I could not give it away. I approached all municipal government. They did not want it due to cost of updating their outdated computers.

During the early days, there were no browsers and no social media. ICQ was one of the first communication platforms. People could actually chat in live time. The internet during those days was self governed. People acted with respect and with civility. There was no commercialism. All operated on dial up modems with limited bandwidth.

Then came the introduction of very primitive browser. This opened the door to commercialism. People would sell books, booklets and self help books.

One of the first to appear online as a business was small companies like PayPal. Companies that offered the ability to make transactions over the internet.

This flooded the internet with porn site for pay. Online casinos running illegally. With the sudden surge in commercial interest online. The Google, Yahoo and many other browsers began investing millions in the development of their browsers.

Offering a platform for start up, home, and small businesses to sell their wares. Then the Amazon, Craig List and the like.

This realization of being able to make millions if not billions was the begging to the end of the internet. Today, the internet is nothing short of a commercial public toilet.

Flooded with all kind of tracking devices that produce millions of pop up windows offering you all kinds of merchandize.

The once internet that self governed and a marble for human communications has become a social public toilet.

Superegos - expressing all kinds of misinformation that set patterns of information controlled by governments through further misinformation. The old belief use to be. The most successful governments are those that can keep their population ignorant of the facts and fighting among themselves.

The internet is such arena. Now compounded by a false labeled Artificial Intelligence. We are doomed, as there is nothing intelligent about an artificial system set by our ignorance. AI is nothing but a new browser. A browser that can compose information faster than any human. This is not intelligence. This is just a show of our ignorance. The internet is slowly coming to it's end. Misinformation, over saturation of commercialism and the human need for interaction will soon deem the net obsolete.

AI should be best labeled Artificial Ignorance of the facts.

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**Weirton Chamber of Commerce**  
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## At Sixty-One: The Maple Leaf and the Quiet Strength of a Nation

by Maj (ret'd) CORNELIU, CHISU, CD, PMSC  
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At sixty-one, the Canadian flag is no longer a newcomer, nor quite an elder statesman. It stands in that rare space of mature confidence tested, familiar, and quietly resilient.

On February 15, 1965, when the Maple Leaf first rose above Parliament Hill, it did so amid fierce debate. Prime Minister Lester B. Pearson believed Canada required a distinctive emblem; one that belonged wholly to Canadians. Opposition leader John Diefenbaker fought passionately to preserve the Red Ensign, arguing it represented sacrifice and continuity. The result was not rupture but renewal.

The design proposed by George F. G. Stanley, a single red maple leaf framed by two red bars, carried no imperial crest, no overt ideology, no linguistic declaration. It was simple by intention. It asked Canadians not who they descended from, but what they shared. That simplicity remains its enduring strength.

At sixty-one, the Maple Leaf has witnessed profound transformation. Canada today is more diverse, more urban, more digitally connected — and more globally exposed — than it was in 1965. Immigration has reshaped neighbourhoods. Indigenous reconciliation has moved from the margins to the centre of national conversation. Trade, technology, and geopolitics test economic resilience in ways the architects of the flag debate could scarcely have imagined.

And yet the flag has not required reinterpretation. It has absorbed change without losing meaning.

Unlike heraldic symbols rooted in monarchy — the lion and unicorn of the Royal Coat of Arms — the Maple Leaf reflects civic rather than ancestral identity. It belongs equally to a new citizen taking the oath this morning and to a veteran who wore it in uniform decades ago. It waves at Olympic podiums and at disaster relief sites. It appears at parades and at Remembrance Day ceremonies

Few national symbols maintain such breadth of ownership.

This is not accidental. The Canadian flag was designed at a moment when the country sought to define itself apart from empire without abandoning constitutional continuity. It represented confidence without confrontation. Canada did not sever its parliamentary traditions; it simply chose a symbol that stood independently.

In that choice lay a lesson.

Canada's evolution has rarely been revolutionary. We are a country of negotiated progress; between English and French, federal and provincial authority, newcomers and longstanding communities. The Maple Leaf embodies that temperament. It is bold but not boastful, clear but not strident.

At sixty-one, it stands in contrast to a global climate where national symbols often serve as instruments of polarization. In many democracies, flags are claimed by factions. Patriotism becomes partisan. Symbols divide as much as they unite.

Canada has not been immune to strain. Regional grievances, economic disparities, and political polarization test cohesion. However, the Maple Leaf has largely remained shared ground. It is as likely to appear at a peaceful protest as at a military commemoration. It is stitched on backpacks abroad and displayed in classrooms at home.

That shared ground matters more than ever.

A flag alone cannot guarantee democratic resilience. It cannot balance budgets, negotiate trade agreements, or heal historical injustice. However, it can anchor a sense of belonging that makes those tasks possible.

When wildfires sweep through Western provinces, when floods batter Atlantic communities, when Canadians are evacuated from foreign conflict zones, the Maple Leaf signals something fundamental: institutions will respond. Imperfectly, perhaps. Slowly at times. However, responsively.

That expectation of response — of civic obligation — is woven into the fabric of the flag itself.

At sixty-one, the Maple Leaf also reminds us of generational responsibility.

Those who remember the 1965 debate are fewer each year. For younger Canadians, the flag has always existed. Its contested birth is distant history.

However, maturity requires memory.

The courage shown in 1965 was not in the design alone; it was in Parliament's willingness to decide. The debate was fierce. Emotions ran high. Yet after exhaustive argument, a democratic vote prevailed — and the country accepted the outcome.

In today's environment, that procedural respect may be the flag's most powerful legacy.

To honour the Maple Leaf at sixty-one is therefore to recommit to the habits that made it possible: vigorous debate without delegitimization, compromise without capitulation, patriotism without exclusion.

The leaf itself — drawn with eleven points, stylized rather than botanical — symbolizes something organic yet ordered. It evokes nature and seasons, endurance and renewal. Each autumn, real leaves fall and regenerate. The symbol remains constant.

So too with the country.

Canada at sixty-one years under the Maple Leaf is not the Canada of 1965. It is wealthier in identity, more complex in its challenges, and more intertwined with global currents. Yet its core democratic architecture endures.

In a century defined by acceleration and uncertainty, that continuity is not trivial. It is stabilizing. The Maple Leaf does not shout. It does not proclaim exceptionalism. It simply stands — red and white against sky — a reminder that unity can be quiet, that confidence can be restrained, and that identity can be shared.

As the flag enters its sixty-second year, perhaps the most fitting tribute is neither ceremony nor nostalgia, but stewardship. To ensure that when Canadians look upon the Maple Leaf — at a citizenship ceremony, at a military memorial, at a community gathering — they see not division, but common ground.

At sixty-one, the Canadian flag remains what it was designed to be: a symbol not of where we came from alone, but of how we choose to live together.

And in an unsettled world, that choice remains Canada's quiet strength.

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