

obtains cannot, under existing circumstances, be reduced, much less eliminated, by immediate legislative action because any such attempt would lack the support of a sufficiently widespread public opinion, yet advantage should be taken of every opportunity to limit and minimize the practice, with its total elimination as an ultimate objective.

51. The view of the Church of England is somewhat different and would, by many people, be defined as more liberal. It does not press either presently or at any time in the future for the total abolition of the totalizator. It recognizes that such an abolition would make it financially difficult for the sport of racing to maintain itself. This attitude appears to be founded upon the fact that the Church of England has not, so far as the evidence before us serves to show, at any time made any pronouncement that gambling is inherently wrong. On the contrary, the witness who gave evidence in support of the Church of England's case expressed the opinion that the view of his Church was that gambling only becomes an evil when it exceeds the bounds of moderation. Gambling has, however, in the view of that Church, already developed to a point which is so seriously excessive that some means to secure a reduction should be adopted. The Church of England does not agree that it is wrong for the State to derive revenue from the taxation of gambling. That topic was apparently the subject of definitive consideration by the Church authorities, for it was stated that the Church was aware that other Churches had advocated the abolition of totalizator taxation, but, upon consideration, did not feel that it could support the proposal.

52. Whilst it differs somewhat from the view of the Church of England, the view of the Roman Catholic Church on the subject, as expounded to us, appears to be in agreement in several major respects with the view of the Church of England. The Roman Catholic Church does not regard gambling in itself as morally wrong, or a sin, but accepts the view that by excess it may become so. It, too, therefore reprobates excess and would, we conclude, deny its approbation to anything which might inspire in individuals, and particularly in youths, a desire for heavy gambling. It is consonant with this view that the Roman Catholic Church, in common with the Church of England, regards it as against the public good that private individuals should be allowed to make a living out of gambling.

53. No good purpose would, we think, be served if we were to attempt to determine the religious and philosophical question as to whether gambling is ethical or unethical or whether, being ethical in some degree, it becomes unethical in a higher degree. We are conscious of a lack of any proper qualification in ourselves to decide any such issue with any pretence to authority. What appear, in any event, to be involved are questions of individual conscience, and such matters