

monary disease.⁴ In this case, the cat was well, it resided in a nonendemic area and there was no history of a bite; all of these factors significantly decrease the possibility that the cat was the source of the infection.

We recommend caution in diagnosing inoculation blastomycosis before a more comprehensive search is done to rule out systemic disease in patients without active pulmonary infection.

Stacey Bernstein

Department of Pediatrics
The Hospital for Sick Children
Toronto, Ont.

Susan Richardson

Department of Paediatric Laboratory
Medicine
The Hospital for Sick Children
Toronto, Ont.

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3. Chapman SW, Bradsher RW, Campbell GD, Pappas PG, Kauffman CA. Practice guidelines for the management of patients with blastomycosis. *Clin Infect Dis* 2000;30:679-83.
4. Gnann JW, Bressler GS, Bodet CA, Avent CK. Human blastomycosis after a dog bite. *Ann Intern Med* 1983;98:48-9.

The Hajj in modern times

I want to clarify a point relating to ritual sacrifice that readers might misinterpret in Vincent Hanlon's article on the Hajj.¹ In former times animals that were slaughtered were not burned, for religious reasons. Islamic tradition dictated that the pilgrim who sacrificed an animal should keep some of the meat for himself and his family and give the rest to destitute people. However, with hundreds of thousands of animals being sacrificed each year it became practically impossible to transport all of the

meat to needy people, hence the practice of burning the carcasses of animals whose meat could not be given away. Muslims are excited about recent moves to establish a formal meat distribution system, as alluded to by Hanlon, to minimize waste and maximize the delivery of meat to those in need.

Shabbir M.H. Alibhai

Physician
Richmond Hill, Ont.

Reference

1. Hanlon V. Days of the Hajj. *CMAJ* 2000;163(12):1598-9.

I thank Vincent Hanlon for his article about the Hajj.¹ Millions of people around the world don't know anything about Islam. They think our faith is just related to terrorism, as that is the way Western media outlets generally portray Islam. We need to communicate more, so that people in the West can get a more balanced picture of Islam and come to understand us.

Mohamed Regal

Cardiothoracic surgeon
Mansoura University
Mansoura, Egypt

Reference

1. Hanlon V. Days of the Hajj. *CMAJ* 2000;163(12):1598-9.

[The author responds:]

I appreciate Shabbir Alibhai clarifying the circumstances for burning sacrificial animals. Farjan, an expatriate taxi driver from Uttar Pradesh who was preparing to perform Hajj in Saudi Arabia, recently told me how easy it now is to arrange for the ritual slaughter of an animal to fulfill that part of the Hajj ceremonies. The Kingdom of Saudi Arabia Project for Utilization of Sacrificial Animals makes it possible for Muslims living in Saudi Arabia and per-

forming Hajj to deposit 375 Saudi riyals (about \$150) at certain banks in the kingdom to purchase a sheep. An animal will then be slaughtered on the day of the Feast of Sacrifice and the meat processed and distributed to poor people in Muslim communities in 27 different countries.

Regarding Mohamed Regal's comments about the portrayal of Islam in the Western media, it was interesting to see a photograph in the *Arab News* during this year's Hajj that was remarkably similar to the disturbing one published last year in the *Globe and Mail* depicting Indonesian Muslims reaching through the fence for a piece of meat outside Jakarta's Istiqlal Mosque during the Feast of Sacrifice. The main difference between the photographs was the context. The *Globe and Mail* photograph was published on its own, whereas the *Arab News* photograph appeared alongside a number of articles about the Hajj and several photographs of Muslims during the Eid Al-Adha holiday in different cities around the world.

Vincent Hanlon

Emergency physician
Lethbridge, Alta.

Reference

1. Hanlon V. Days of the Hajj. *CMAJ* 2000;163(12):1598-9.

Correction

A recent article stated incorrectly that the 2001 induction ceremony for the Canadian Medical Hall of Fame will be held Oct. 12.¹ It will be held Oct. 11 in Winnipeg and will be followed Oct. 12 by a youth symposium at the University of Manitoba.

Reference

1. Seven new inductees named to Canadian Medical Hall of Fame. *CMAJ* 2001;164(8):1196.