Screening for atrial fibrillation

I was reading with interest the article of Lewis et al about the use of a new gadget for the detection of atrial fibrillation in general practice.1 The diagnosis of atrial fibrillation is very important, but do we need to invest in further instruments to screen for atrial fibrillation?

I think a cardiac auscultation should be part of a consultation, especially in the high older risk group. I diagnosed people in their 50s with atrial fibrillation who consulted me for their phimosis or for losing weight. Initially amused about the cardiac auscultation they were very thankful when I explained that their heart rhythm, if not treated, could cause serious problems in the future, for example, stroke.

Despite having had several consultations as a patient with several GPs in my life, no one checked my blood pressure or did auscultate my heart as yet (despite me being in my 50s). We have to come back to the physical examination that is more cost-effective and a quick screening tool when it is combined with prior adequate training and clinical reasoning. Not only are rhythm disturbances important, but structural heart disease can be asymptomatic, for example, in aortic regurgitation, despite being a serious cardiac abnormality.

Normal physical examination can exclude valvular regurgitation in asymptomatic patients, and no echocardiogram is necessary. If GP colleagues feel rusty regarding cardiac auscultation there are very good websites available to update oneself with murmurs and rhythms, or one could sit in with a cardiologist colleague. One good heart sound tutorial, that is available free on the internet is ‘Blaufuss Multimedia — Heart Sounds and Cardiac Arrhythmias’.2

I hope that we are all listening to the patient more. This is not meant only for the soul, but applies to the body as well.

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Integrated medicine

Brien et al interviewed 35 patients who were using complementary and alternative medicine (CAM) in parallel with orthodox medicine.1 They state that ‘there has been no direct research into how individuals use CAM and OM (orthodox medicine) in relation to each other ...’. This may not be entirely correct. In 1997, we published a survey of 3384 arthritis sufferers and analysed the data of 496 patients using both orthodox medicine and CAM.2 Our results suggested that orthodox medicine was generally perceived as more effective but the therapeutic encounters with providers of CAM were perceived as more satisfying. For instance, 64% of patients felt that CAM clinicians spent enough time with them, while, for orthodox doctors, the figure was only 45%. Brien at al show that, predictably, patients use CAM and orthodox medicine in ‘different ways’. I suggest that our 1997 findings go some way in explaining why.

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Medical migrants

The article by Simpson and Esmail in the