

her until that moment. However, in the month of February that year, 1796, a coast-guard of the point of Tréfontec, was bold enough to ask for the sale of the chapel and neighboring grounds, about three hundred *arpents* in area. The proposal of the wretch found an echo, and the chapel was put up for sale; immediately they hastened to take away all the precious articles it contained. We have heard old men say that the processional cross in massive gold, was buried in la Palue not far from the spring. If so, it is a treasure lost (1).

In spite of such precautions, many of the treasures were carried off. The ornaments of the church and chapels of Plonévez, with a heap of embroidered vestments and armorial hangings, and three loads of titles and acknowledgements coming from Moëllien and Nevet, were burnt at the place called *Coat-an-Toul-Mengleuz*. It is sad to read in the account-books of the former church-wardens and curators of Plonévez, the statement of all the riches which to-day have completely disappeared, thanks to the revolutionary vandalism.

Nevertheless no purchaser was forthcoming, although la Palue was offered for sale. From March to July, the committee for the sale of national properties had proposed the bargain to several, and always without any result. Finally, on the 27th of July, Cosmao, of the village of Lingué in Quéménéven, presented himself. La Palue and the chapel of St. Anne were knocked down to him for the sum of 1650 livres, with a delay of six months to effect the payment. It was the day after the feast of St. Anne, and the pilgrims affronted everything, and came in still greater numbers.

The day of the Grand Pardon was also approaching. Cosmao was notified that, in his quality of proprietor, he was responsible for the acts of breach of civic allegiance and superstition which would take place on

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(1) *Palue* or *Palud*, from the latin *Palus*, signifies a marsh.