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4973 0131 17 001 Page 1 of 3  
2001-08-13 15:23:19  
Cook County Recorder 25.50

FOR THE PROTECTION OF THE OWNER, THIS RELEASE SHALL BE FILED WITH THE RECORDER OF DEEDS OR THE REGISTRAR OF TITLES IN WHOSE OFFICE THE MORTGAGE OR DEED OF TRUST WAS FILED.



Loan No. 000000073001891469

ABOVE SPACE FOR RECORDER'S USE ONLY

KNOW ALL MEN BY THESE PRESENTS, that CHASE MANHATTAN MORTGAGE CORPORATION, for and in consideration of the payment of the indebtedness secured by the mortgage hereinafter mentioned, and the cancellation of the payment of all the notes thereby secured, and of the sum of one dollar, the receipt whereof is hereby acknowledged, does hereby REMISE, RELEASE, CONVEY, and QUIT CLAIM unto Patrick T. O'Brien And Christine M. O'Brien, its/his/hers/their, heirs, legal representatives and assigns all right, title, interest, claim or demand whatsoever they may have acquired in, through or by a certain Mortgage, bearing the date of June 21, 1996, and recorded on June 24, 1996, in Document 96483208 in the Recorder's Office of Cook County, on the premises therein described as follows, situated in the County of Cook, State of Illinois, to wit:


PIN #17223030311109 17223030311017 \*\*SEE ATTACHED LEGAL\*\*

together with all the appurtenances and privileges thereunto belonging or appertaining.

Address(es) of premises: 1601 SOUTH INDIANA A, CHICAGO, IL, 60616-0000

Witness my hand and seal July, 18, 2001.

CHASE MANHATTAN MORTGAGE CORPORATION

  
Shirley Harris  
Vice President



*Shirley Harris*  
*P3*  
*7/18/01*  
*OH*

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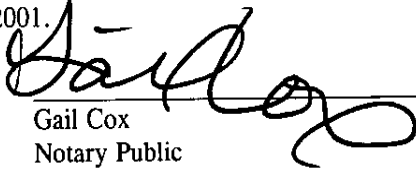
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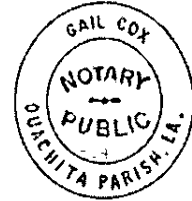
State of: Louisiana  
Parish/County of: Ouachita

I, the undersigned, a Notary Public in and for the said County/Parish, in the State aforesaid, do hereby certify that Shirley Harris, Vice President, personally known to me to be the same person whose name is subscribed to the foregoing instrument, appeared before me this day in person and acknowledged that he/she as such authorized corporate officer signed, sealed and delivered the said instrument as CHASE MANHATTAN MORTGAGE CORPORATION free and voluntary act for the uses and purposes therein set forth.

Given under my hand and official seal July, 18, 2001.



Gail Cox  
Notary Public  
Lifetime Commission



Prepared by: Brian D Bush  
Chase Manhattan Mortgage Corporation  
1500 North 19th Street  
P.O. Box 4025  
Monroe, LA 71211-9981

Loan No: 00000003001891469  
County of: Cook  
Investor No: ZZZ  
Investor Category:  
Investor Loan No: 24

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**LEGAL DESCRIPTION:**

## PARCEL 1:

UNITS 204 AND PU-44 IN THE EAST SIDE LOFT CONDOMINIUMS AS DELINEATED ON A SURVEY OF THE FOLLOWING DESCRIBED REAL ESTATE:

LOT "A" (EXCEPT THE WEST 34.0 FEET AND EXCEPT THE SOUTH 43.34 FEET OF THE EAST 59.17 FEET OF THE WEST 93.17 FEET) IN THE CONSOLIDATION OF THE WEST 135.77 FEET OF LOT 3, ALL OF LOTS 4, 9 AND 10 IN ASSESSOR'S DIVISION OF LOTS 1, 2 AND 3 IN BLOCK 1 OF CLARKE'S ADDITION TO CHICAGO, ALSO LOT 21 AND THE NORTH 10 1/3 FEET OF LOT 22 IN E.L. SHERMAN'S SUBDIVISION, ALL IN THE SOUTHWEST FRACTIONAL 1/4 OF FRACTIONAL SECTION 22, TOWNSHIP 39 NORTH, RANGE 14 EAST OF THE THIRD PRINCIPAL MERIDIAN.

ALSO

LOT "B" (EXCEPT THE SOUTH 200 FEET AND EXCEPT THE WEST 93.17 FEET) OF THE CONSOLIDATION OF LOT 22 (EXCEPT THE NORTH 10 1/3 FEET THEREOF) AND LOTS 23 TO 34, INCLUSIVE, IN THE SUBDIVISION BY EZRA L. SHERMAN IN THE SOUTHWEST FRACTIONAL 1/4 OF SECTION 22, TOWNSHIP 39 NORTH, RANGE 14 EAST OF THE THIRD PRINCIPAL MERIDIAN, (EXCEPT FROM SAID PREMISES THE PORTION TAKEN OR USED FOR AN ALLEY) IN COOK COUNTY, ILLINOIS.

ALSO

LOT 3 (EXCEPT THE WEST 135.77 FEET THEREOF) IN ASSESSOR'S DIVISION OF LOTS 1, 2 AND 3 IN BLOCK 1 OF CLARKE'S ADDITION TO CHICAGO IN THE SOUTHWEST FRACTIONAL 1/4 OF SECTION 22, TOWNSHIP 39 NORTH, RANGE 14 EAST OF THE THIRD PRINCIPAL MERIDIAN, WHICH SURVEY IS ATTACHED TO THE DECLARATION OF CONDOMINIUM MADE BY AMERICAN NATIONAL BANK AND TRUST COMPANY OF CHICAGO, AS TRUSTEE UNDER TRUST AGREEMENT DATED JULY 1, 1995 AND KNOWN AS TRUST NUMBER 120505-06 AND RECORDED IN THE OFFICE OF THE RECORDER OF DEEDS OF COOK COUNTY, ILLINOIS AS DOCUMENT NO.

(SEE ATTACHED)

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