# OPIGINAL

### **UNOFFICIAL COPY**

CITYWIDE
TITLE CORPORATION
850 W JACKSON BLVD SUITE 320
CHICAGO IL 60607



Doc#: 1123026041 Fee: \$38.00 Eugene "Gene" Moore RHSP Fee: \$10.00 Cook County Recorder of Deeds Date: 08/18/2011 09:29 AM Pg: 1 of 2

release of mortgage and assignment of rent

Return to:

In consideration of the payment and full satisfaction of the debt secured by the Mortgage and Assignment of Ren's, Executed by Lakeshore Equities, LLC, an Illinois limited liability company, as Mortgagor, and recorded on April 6, 2010 as Document No. 1009629100 and 1009629101 in the Recorder's Office of Cook County, Illinois held by ALSJ, INC as Mortgagee, the undersigned hereby releases said Mortgage and Assignment of rent, which formerly encumbered the following described real estate to wit:

**LEGAL DESCRIPTION:** 

SEE EXHIBIT "A" ATTACHED L'ERETO AND MADE PART HEREOF

PERMANENT INDEX NUMBER:

20-15-412-020-0000

**COMMONLY KNOWN AS:** 

6142 Champlain Ave, Chicago, IL, 60637

OFFICIAL SEAL
MILENA MARKO'A
NOTARY PUBLIC STATE OF PLINCIS
MY COMMISSION EXPIRES 16-24 2014

The undersigned hereby warrants that he has full right and autiouty to release said Mortgage and Assignment of Rent.

Dated: 6/27,

ANDREW LEE - President

STATE OF ILLINOIS.....) SS COUNTY OF COOK......)

I, the undersigned, a Notary Public in and for said County, in the State aforesaid, CERTIFY that ANDREW LEE 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 signed, sealed and delivered the instrument as his free and voluntary act, for the uses and purposes therein set forth. Given under my hand and notarial seal this \_\_\_\_\_ day of \_\_\_\_\_\_ 2011.

Villua Marko V 9 Notary Public

 $\frac{1}{2}$   $\frac{2}{N}$ 

1123026041 Page: 2 of 2

## **UNOFFICIAL COPY**

#### EXHIBIT A

#### Legal Description

THE SOUTH 30 FEET OF LOT 9 IN BLOCK 7 IN RESUBDIVISION OF WASHINGTON PARK CLUB ADDITION TO CHICAGO A SUBDIVISION OF THE SOUTHOUGH OF THE SOUTH EAST 1/4 OF SECTION 15, TOWNSHIP 38 NORTH, Mill - NGI PI F A. (INOIS)

Address: 6142 S. Champla.

PIN: 20-15-412-029-0000 RANGE MEAST OF THE THIRD PRINCIPAL MERIDIAN, IN COOK COUNTY,