WHEN RECORDED MAIUNOFFICIA LEGICLE PANES	
ATTN: SUSAN J. DEVERNA P.D. BOX 2098 DAVIS, CA 95617 THIS INSTRUMENT WAS PREPARED BY SUSAN J. DEVERNA, FARMERS SAVINGS A FEDERAL SAVINGS AND LOAN ASSN. 1333 RESEARCH PARK DR., DAVIS, CA 95616	88033445
PURCH #: P0263 FS TERM#: 202088 P LOAN#: 204008 SERV #: 030300 F LOAN#: 0000020882 DDC #: 06956 INVEST	FNMA CONVERS #: FNMA COMMIT #: #: 421501 SALE #: S0123
CORPORATE ASSIGNMENT OF MORTGAGE FOR VALUE RECEIVED, THE UNDERSIGNED HEREBY GRA HOTIZON FEDERAL SAVINGS BANK HAVING ITS PRINCIPAL OFFICE AT 1210 Central Avenue, Wilmet, TL60901 ALL BENEFICIAL INTEREST UNDER THAT CERTAIN DEF JULY FIFTEENTH IN THE YEAR ONE THOUS EIGHTY-ONE, EXECUTED BY: CHARLES R. DAWE,	ED OF TRUST/MORTGAGE DATED
MORTGAGOR/TRUSTOR(S), 2650 N. LAKEVICW , CHICAGO , I TO CONTINENTAL ILLINCIS NATIONAL BANK & TRUST SECURE PAYMENT IN THE PRINCIPAL SUM OF SIXTY I	CD, MORTGAGEE/TRUSTEE, TO
AND NO/100 DOLLARS (\$*****60,200.00), WITH A PBALANCE OF FIFTY EIGHT THOUGAN) THREE HUNDRED	EMAINING PRINCIPAL SUM CONTINUES THIRTY THREE COSSISTING OF THE CONTINUES
AND ND/100 DOLLARS (\$****58,333.00) AND RECORDED AS INSTRUMENT NO. 25738645 , IND ON 07/16/81 IN BOOK N/A , PAGE //A ,	DEX NO. 14-28-318-066-1068
OF OFFICIAL RECORDS IN THE RECORDER'S UNFICE COOK COUNTY, ST	
SEE EXHIBIT "A" ATTACHED AND MADE TOGETHER WITH THE NOTE OR NOTES THEREIN DESCRIPTION OF THE AND TO BECOME DUE THEREON WITH INTERPRETATION OF TRUST. DATED: SEPTEMBER 29, 1987 FARMERS SAVING ASSOCIATION OF TRUST.	IBED OR REFERRED TO, THE EST, AT THE RATE OF 12.50
ATTESTED BY: BY: RAY HUMPHREY ASSISTANT SECRETARY -88-03	PRESIDENT
STATE OF CALIFORNIA) SS	Co
	THAT EXECUTED THE WITHIN ORPORATION EXECUTED THE A RESOLUTION OF ITS BOARD OF

OFFICIAL SEAL
PATRICK MURPHY
NOTARY PUBLIC CALIFORNIA
SACRAMENTO COUNTY
MY COMMISSION EXPIRES DEC. 11,1989

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STREET,

JUNIA CLORA'S OFFICE

Sicen



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EXHIBIT A

CERTAIN PARCELS OF LANE IN ANDREWS SPAFFORD AND COLEHOUR'S SUBDIVISION COOPERATE OF COOPERATE OF COUNTRY CLOTHER OFFICE OF BLOCK 1 AND 2 IN OUTLOT OR BLACK 'A' OF WRIGHTWOOD A SUBDIVISION IN THE SOUTHWEST 1/4 OF SECTION 28, TOWNSHIP 40 NORTH, RANGE 14 EAST OF THE THIRD PRINCIPAL MERIDIAN, IN COOK COUNTY, ILLINOIS.

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