

It was spring before the men brought their families to their new home. On April 29, 1894, a small group left the Atlantic Mine area. It included John Aho and Elias Johnson and their families, and Albert Laurila, a bachelor. Each family had two children. There were also two cows in the procession, led by the children. The travelers spent two nights in the woods, for progress through the forest was slow. In many places the men had to open up a road for the horse and the wagon, which was loaded with tools and a small supply of food. The rivers were flooding so the food had to be carried across them to prevent its becoming wet. The group arrived at their destination on May 1, cold and wet. Until fall, they all lived together in the log cabin that Aho had built. Johnson and Laurila had their houses and barns ready before winter. They made hay around the beaver dams. They got flour, cattle feed, and other necessary items from Hancock by boat. Because the shortest route from the Lake Superior shore to their habitations was three miles through pathless forest, it took a man a whole day to carry the load of provisions home. Through cooperative effort, a road, poor but better than none at all, was opened to the highway, and it was possible to order goods from merchants in Hancock. However, the cost of transportation was sometimes more than the price of the goods.

When Pastor A. L. Heideman went to the community to baptize the first children born there, it did not yet have a name. Heideman thought *Urhola* (Place of Heroes) would be appropriate, since only heroes would dare to live in such a wilderness. On many a baptismal certificate, *Urhola* was given as the child's place of birth. The hardships of the early pioneers and the name of nearby Misery Bay suggested *Kurjala* (Place of Misery) as a suitable name. Nevertheless, when the railroad was completed in 1901 and the community got its own station, it was called *Toivola* (Place of Hope), which has been the official name since then.

The first temperance society of *Toivola*, the *Toivola Soihtu* (*Toivola Torch*) was active from 1908 to 1920, ceasing activity, as did others, when the prohibition law went into effect. Yet, temperance work was still needed. In 1937 the *Soihtu* society was reactivated. Since dancing was forbidden in the temperance hall, the young people of the area built themselves a hall in 1919. This hall burned on July 20, 1952, but was rebuilt on another site. It was used for many purposes.

Especially interesting in the history of *Toivola* is the eight-year struggle of the area farmers to get electricity to their homes, their efforts being constantly blocked by a certain company. On February 7, 1948, however, electric lights began to shine on *Toivola* farms. The leader in this struggle was Walter H. Salmi.

In the fall of 1936 the Workers' Alliance was formed. Its 117