

JACOBINS

JÖRG DREES



TYPEFACES · SCHRIFTEN · CARACTÈRES

Version 1.04 dated 07.02.2026

Preview at <http://jrgdrs.github.io/Jacobins>

Repository at <https://github.com/jrgdrs/Jacobins>

Jacobins Regular
Jacobins Medium
Jacobins Semibold
Jacobins Bold
Jacobins Extrabold

A B C D E F G H I J K L
M N O P Q R S T U V W
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12/10

Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Jacobins (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben

In het negentiende-eeuwse Europa balanseerde het denken tussen rede en geloof, toen Søren Jacobins (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware vorm van kennis

8/10

Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Jacobins (1813–1855) porta son attention de manière radicale sur l’individu. Pour lui, la liberté n’était pas une possession, mais un saut dans l’inconnu – soutenu par l’angoisse, le choix et la foi. Face à

12/14

JACOBINS REGULAR

A B C D E F G H I J K L M
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24/29

In 19th-century Europe, thought wavered between reason and faith when Søren Jacobins (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown—sustained by anxiety, decision, and faith. Against

9/12

O Hamburgefonts i-

8/16

En la Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Jacobins (1813–1855) centró su atención de manera radical en el individuo. Para él, la libertad no era una posesión, sino un salto hacia lo desco-

20/20

I det 19. århundredes Europa svajede tanken mellem fornuft og tro, da Søren Jacobins (1813–1855) rettede sit fokus radikalt mod individet. For ham var

Ing

72/64 (-1/100em)

Life is lived
forwards, but
understood
backwards.

Arrowroot Barley
Chervil Dumpling
Endive Flaxseed
Garbanzo Hijiki
Ishtu Jicama Jacobins
Lychee Marjoram
Nectarine Oxtail
Pizza Quinoa
Roquefort Squash
Tofu Uppuma
Vanilla Wheat Xergis
Yogurt Zwieback

40/42

Europa svajede tanken
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32/34

Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Jacobins (1813–1855) centró su atención

24/26

Europa balanceerde het denken tussen rede en geloof, toen Søren Jacobins (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende –

20/22

Europe, thought wavered between reason and faith when Søren Jacobins (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown—sustained by anxiety, decision, and faith. Against the complacent reason of his age, he

16/18

Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Jacobins (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis

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10/12

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12/14

JACOBINS SEMIBOLD

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24/29

In 19th-century Europe, thought wavered between reason and faith when Søren Jacobins (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown – sustained by anxiety, decision,

9/12

OHamburgefont

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20/20

Inga

72/64 (-1/100em)

Life is lived
forwards,
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stood

48/48

Arrowroot Barley
Chervil Dumpling
Endive Flaxseed
Garbanzo Hijiki
Ishtu Jicama
Jacobins Lychee
Marjoram
Nectarine Oxtail
Pizza Quinoa
Roquefort Squash
Tofu Uppuma
Vanilla Wheat
Xergis Yogurt

40/42

Europa svajede tanken mellem fornuft og tro, da Søren Jacobins

32/34

Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Jacobins (1813–1855) centró

24/26

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JACOBINS EXTRABOLD

ABCDEFGHIJKLM
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12/14

Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Jacobins (1813–1855) porta son attention de manière radicale sur l’individu. Pour lui, la liberté n’était pas une possession, mais un saut dans l’inconnu – soutenu



In 19th-century Europe, thought wavered between reason and faith when Søren Jacobins (1813–1855) turned attention radically toward the individual. For him, freedom was not a possession but a leap into the unknown – sustained by

9/12

OHamburgefor

16/18

En la Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Jacobins (1813–1855) centró su atención de manera radical en el individuo. Para él, la libertad no

20/20

I det 19. århundredes Europa svajede tanken mellem fornuft og tro, da Søren Jacobins (1813–1855) rettede sit fokus radikalt

288

InC

72/64 (-1/100em)

Life is lived
forwards,
but under-
stood

48/48

Arrowroot Barley
Chervil
Dumpling
Endive Flaxseed
Garbanzo Hijiki
Ishtu Jicama
Jacobins Lychee
Marjoram
Nectarine Oxtail
Pizza Quinoa
Roquefort
Squash Tofu
Uppuma Vanilla

40/42

Europa svajede tanken mellem for- nuft og tro, da Søren

32/34

Europa del siglo XIX, el pensamiento oscilaba entre la razón y la fe cuando Søren Jacobins

24/26

Europa balanceerde het denken
tussen rede en geloof, toen Søren
Jacobins (1813–1855) de aandacht
radicaal op het individu richtte.
Voor hem was vrijheid geen bezit,

20/22

Europe, thought wavered between reason
and faith when Søren Jacobins (1813–1855)
turned attention radically toward the indi-
vidual. For him, freedom was not a pos-
session but a leap into the unknown—sus-
tained by anxiety, decision, and faith.

16/18

Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Jacobins (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er

12/14

Europe, la pensée oscillait entre raison et foi lorsque Søren Jacobins (1813–1855) porta son attention de manière radicale sur l’individu. Pour lui, la liberté n’était pas une possession, mais un saut dans l’inconnu – soutenu par l’angoisse, le choix et la foi. Face à la raison complaisante de son époque, il érigea l’expérience personnelle en véritable connaissance et la foi en acte audacieux du moi. Ainsi, la philosophie redevenait une question de vie elle-même. Durant le siècle XIX en Europe, la pensée oscillait entre raison et foi lorsque Søren Jacobins (1813–1855) porta son attention de manière radicale sur l’individu. Pour lui, la liberté n’était pas une possession, mais un saut dans l’in-

10/12

Europa balanceerde het denken tussen rede en geloof, toen Søren Jacobins (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware vorm van kennis en het geloof als de moedige daad van het zelf. Zo werd de filosofie opnieuw een vraag naar het leven zelf. In het negentiende-eeuwse Europa balanceerde het denken tussen rede en geloof, toen Søren Jacobins (1813–1855) de aandacht radicaal op het individu richtte. Voor hem was vrijheid geen bezit, maar een sprong in het onbekende – gedragen door angst, keuze en geloof. Tegenover het zelfgenoegzame verstand van zijn tijd stelde hij de persoonlijke ervaring als de ware

8/10 (+1/100em)

Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Jacobins (1813–1855) den Blick auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die Vernunft seiner Zeit stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst. Im Europa des 19. Jahrhunderts suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Jacobins (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung in das Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft stellte er das persönliche Erleben als eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der Philosophie wieder eine Frage des Lebens selbst. In Europa suchte das Denken zwischen Vernunft und Glauben nach neuer Gewissheit, als Søren Jacobins (1813–1855) den Blick radikal auf den Einzelnen richtete. Für ihn war Freiheit kein Besitz, sondern ein Sprung ins Ungewisse – getragen von Angst, Entscheidung und Glauben. Gegen die selbstzufriedene Vernunft seiner Zeit stellte er das persönliche Erleben als die eigentliche Wahrheit, den Glauben als Wagnis des Ichs. So wurde aus der

9/9

The Netherlands has always played an important role in the development of printed letters. The setting and printing of loose lead letters was also invented in the Netherlands at the same time. It is possible that Laurens Janszoon Coster (1405–1468) was the inventor, or perhaps another printer who remains unknown. In the 16th century, Antwerp was a major center of the typographic world. The most talented type cutter of the Golden Age was Hendrik van den Keere (1540–1580), who lived in Ghent in modern

9/11

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18/20

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15/15

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15/17

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The Netherlands has always played an important role in the development of printed letters. The setting and

Balance of classical proportion and modern restraint



Jörg Drees

Jacobins is a modern serif typeface in renaissance style that merges historical grace with contemporary precision. Drawing inspiration from the philosophical spirit of Søren Kierkegaard (1813–1855), this type family celebrates the creative potential born from constraint — echoing Kierkegaard's insight that "The more one limits oneself, the more resourceful one becomes."

At its core, Kierkegaard embodies this principle through restraint and refinement. The design balances the organic flow of broad-nib calligraphy with the structural clarity of modern typography. Each letter-form is carefully modeled with subtly curved stems, allowing the font to convey warmth and humanity within a rational, typographic framework. The result is a typeface that feels both timeless and alive — rooted in the heritage of Renaissance serifs yet adaptable for contemporary design needs. From editorial layouts to branding, long-form text, and digital interfaces, Kierkegaard lends a thoughtful and intellectual tone without losing approachability.

Kierkegaard's anatomy reflects a dialogue between philosophy and form. The slightly curved stems interpret the motion of natural handwriting, suggesting the trace of a broad nib. This approach creates a dynamic rhythm across lines of text, offering an elegant reading experience. The complete family contains 20 members in five weights, each paired with a matching italic. Additional features include old-style figures, small capitals, and refined character detailing for professional typographic versatility.