

# 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  
X Y Z & Œ Æ Ç Ø  
( [ { 1 2 3 4 5 6 7 8 9 0 } ] )  
a b c d e f g h i j k l m n o  
p q r s t u v w x y z œ æ  
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é è ê ë ñ ó ò ô ö ú ù û ü ÿ  
€ ¢ \$ £ § ¶ † ® % # @  
1 2 3 4 5 6 7 8 9 0

10/12

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

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 par l’angoisse, le choix et la foi. Face à



In het negentiende-  
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verstand van zijn tijd  
stelde hij de persoon-  
lijke ervaring als de  
ware vorm van kennis

8/10

JACOBINS REGULAR

ABCDEFGHIJKLM  
NOPQRSTUVWXYZ

“&ŒÆÇØ”

([1234567890])

abcdefghijklmnopqr

stuvwxyzœæfiflßçø

áàâãäåæéèêëñóòôöúùü

!?,€¢\$£§¶†©%#@

1234567890

24/29



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9/12

# OHamburgefontsi

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 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

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

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32/34

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16/18

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A B C D E F G H I J K L  
M N O P Q R S T U V W  
X Y Z & Œ Æ Ç Ø  
( [ { 1 2 3 4 5 6 7 8 9 0 } ] )  
a b c d e f g h i j k l m n o  
p q r s t u v w x y z œ æ  
' f i f l ß ? ! ; : ç ø á â ã ä å  
é è ê ë ñ ó ô õ ö ú û ü ÿ  
€ ¢ \$ £ § ¶ † ® % # @  
1 2 3 4 5 6 7 8 9 0

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JACOBINS SEMIBOLD

ABCDEFGHIJKLM  
NOPQRSTUVWXYZ

“&ŒÆÇØ”

([{1234567890}])

abcdefghijklmnopqr

stuvwxyzœæfiflßçø

áàâãäåéèêëñóòôöúùü

!?..,€¢\$£§¶†©%#@

1234567890

24/29



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Endive Flaxseed  
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**Jacobins** Lychee  
Marjoram  
Nectarine Oxtail  
Pizza Quinoa  
Roquefort Squash  
Tofu Uppuma  
Vanilla Wheat  
Xerqis Yogurt



40/42

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32/34

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ABCDEFGHIJKL  
MNOPQRSTUVWXYZ  
XYZ&ŒÆÇØ  
([{1234567890}])  
abcdefghijklmno  
pqrstuvwxyzœæ  
‘fiß?!,;çøáâãäå  
éêëñóôõóúûüÿ  
€¢\$£§¶†®%#@  
1234567890

10/12

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 selbstzufrie-

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 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 zelfgenoeg-

8/10

JACOBINS EXTRABOLD

ABCDEFGHIJKLM  
NOPQRSTUVWXYZ  
“&ŒÆÇØ”  
([1234567890])  
abcdefghijklmnop  
stuvwxyzœæfiflßçø  
áâãäåæéèêëñóòôõú  
!?. ,€¢\$£§¨†©%#@  
1234567890

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

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. århundre- des Europa svajede tanken mellem fornuft og tro, da Søren Jacobins (1813–1855) rettede sit fokus radikalt

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**Inc**

**Life is lived  
forwards,  
but under-  
stood**

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  
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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-**

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**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)

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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

9/10

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9/11

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14/16

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13/13

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13/14

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13/15

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13/16

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18/20

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

15/15

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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

15/17

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

15/18

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 Aabye 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 letterform 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.