

REPLAY

4 WEIGHTS – 8 STYLES • A TEXT TYPEFACE • 2004–09



A classic text typeface
with inspiration from the
original Caslon casts



AN EXCLUSIVE PRODUCTION
FROM MAC RHINO FONTS

BRIEF NOTES

The main goal for this typeface was to adapt the characteristics from the original cut of Caslon which have been a favorite typeface for many years. I wanted the contrast to be a bit higher than most of the existing versions on the market.

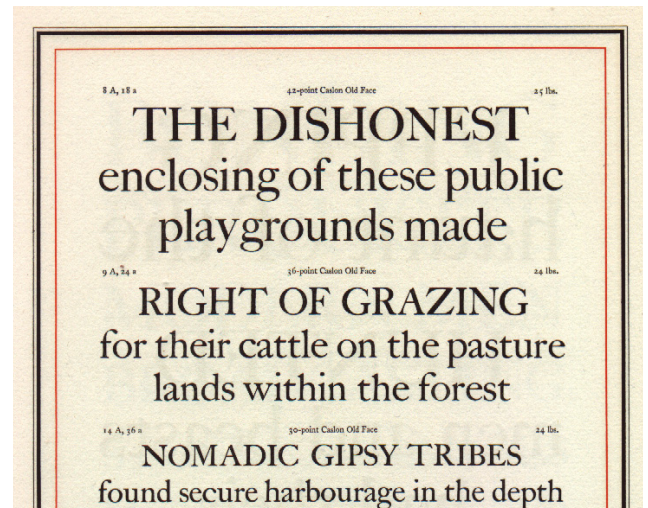
One of the best sources for the original cuts is a facsimile print – Caslon – printed in 1924. All the original prints in this book were done by the Caslon Type Foundry, and states on the title page; *Caslon old face, roman & italic. Cast entirely from matrices produced from the original punches engraved in the early part of the Eighteenth Century in Chiswell Street, London by William Caslon.* I was lucky to find this book in an antique book store some years ago and ever since I've been eager to do *Replay*.

Now even if this typeface looks very much like Caslon, some choices have been made in other directions. The Italic weights are a bit more narrow than the original. Upright medium and bold are made with my personal taste of blackness. All uprights also carry small caps and several sets of numbers, ligatures and alternates. These things are almost a necessity in today's typography.

Another important character of this typeface is the fact that I've made some detailed "odd" or "uneven" points and curves. This is to capture the feeling of old days. It will not stand out much (or at all) when used in traditional text sizes. But I think even so, it gives the typeface an extra touch. Regular also includes an extra headline weight, which is more delicate and elegant.

Ornaments and symbols are collected from various sources. Some are traditional for Caslon, others just seemed to fit in for this era.

STEFAN HATTENBACH, TYPE DESIGNER
STOCKHOLM, FEBRUARY 2010



One of the specimen pages from the Caslon book. The text is printed in pitch black on good paper which makes the specimen sharp and delightful to watch.



Replay regular on top of medium and bold. Note that details vary between the weights, which gives the typeface some extra differentiation.

Dear Darling
Dear Darling
Dear Darling

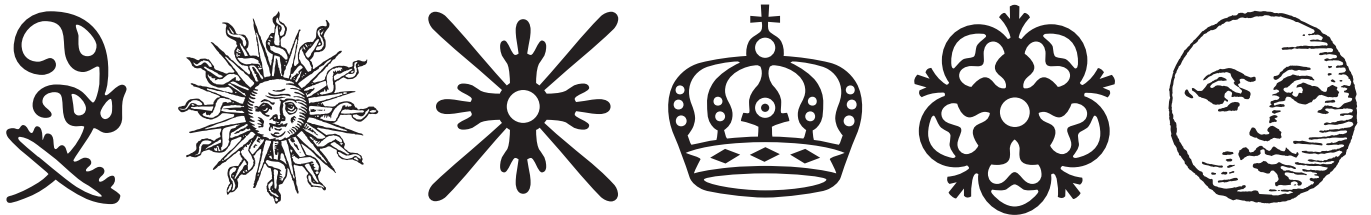
The weight added on medium and bold is mostly forced "inwards". Together with careful spacing and kerning it gives the option of changing weights without the copy reshuffling on longer texts.

The well-tempered *chocolatiers*

ELDER STATESMAN LIES

Global warming

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WALKING ALL OVER THE WORLD

December 21st 2012 might be the end

New Mexican Tools

VOLUME 1 / ISSUE 3 / MAY 2009 / €7.50

The right answer

thankfully has more than one solution...

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{PARTIAL CHARACTER SET OF REPLAY MEDIUM}

*AaBbCcDdEeFfGgHhIiJjKk
LlMmNnOoPpQqRrSsTtUuVv
WwXxYyZz ([{1234567890}])
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{PARTIAL CHARACTER SET OF REPLAY MEDIUM ITALIC}

AaBbCcDdEeFfGgHhIiJjKk
LlMmNnOoPpQqRrSsTtUuVv
WwXxYyZz ([{1234567890}])
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{PARTIAL CHARACTER SET OF REPLAY BOLD}

AaBbCcDdEeFfGgHhIiJjKk
LlMmNnOoPpQqRrSsTtUuVv
WwXxYyZz ([{1234567890}])
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{PARTIAL CHARACTER SET OF REPLAY BOLD ITALIC}



{FULL CHARACTER SET OF REPLAY ORNAMENTS}

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
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

{PARTIAL CHARACTER SET OF REPLAY REGULAR HEADLINE}

{TEXT SETTING: 8/12 POINT, ITALIC}

I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. stereotyped but unconscious despair is concealed even under what are called the games and amusements of mankind.

{TEXT SETTING: 8/10 POINT, SMALL CAPS AND REGULAR}

I SOMETIMES WONDER THAT WE CAN BE SO FRIVOLOUS, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate. Self-emancipation even in the West Indian provinces of the fancy and imagination- what Wilberforce is there to bring that about? Think, also, of the ladies of the land weaving toilet cushions against the last day, not to betray too green an interest in their fates! As if you could kill time without injuring eternity.

The mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation. From the desperate city you go into the desperate country, and have to console yourself with the bravery of minks and muskrats.

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8

{TEXT SETTING: 10/12 POINT, SMALL CAPS AND REGULAR}

I SOMETIMES WONDER THAT WE CAN BE so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate. Self-emancipation even in the West Indian provinces of the fancy and imagination- what Wilberforce is there to bring that about? Think, also, of the ladies of the land weaving toilet cushions against the last day, not to betray too green an interest in their fates! As if you could kill time without injuring eternity.

{TEXT SETTING: 10/14 POINT, ITALIC}

I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir?

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10

{TEXT SETTING: 11/15 POINT, ITALIC}

I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike,

{TEXT SETTING: 11/13 POINT, SMALL CAPS AND REGULAR}

I SOMETIMES WONDER THAT WE CAN BE so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. Public opinion is a weak tyrant compared with our own private opinion.

11

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11

{TEXT SETTING: 12/16 POINT, ITALIC}

I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses!

{TEXT SETTING: 12/14 POINT, SMALL CAPS AND REGULAR}

I SOMETIMES WONDER THAT WE CAN BE so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he?

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{TEXT SETTING: 14/16 POINT, SMALL CAPS AND REGULAR}

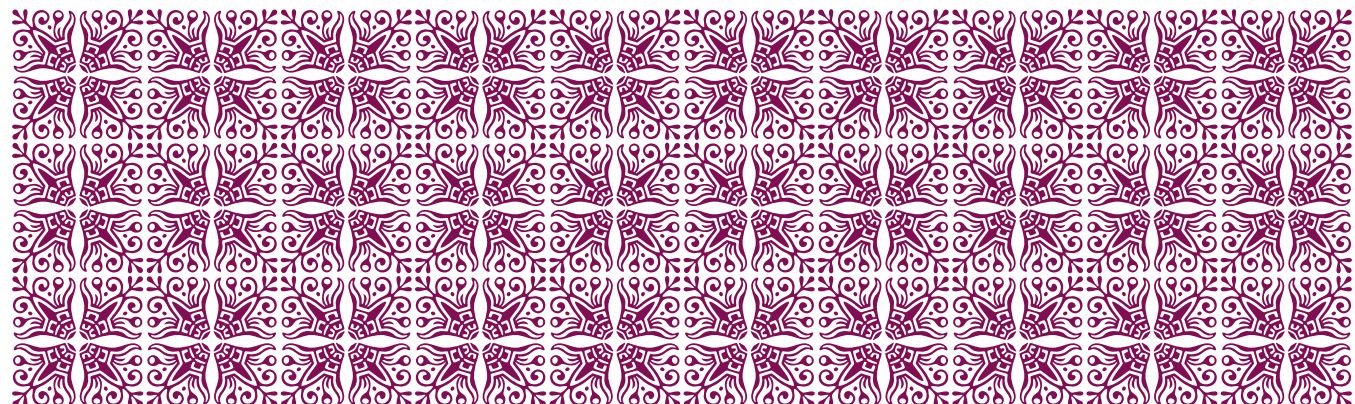
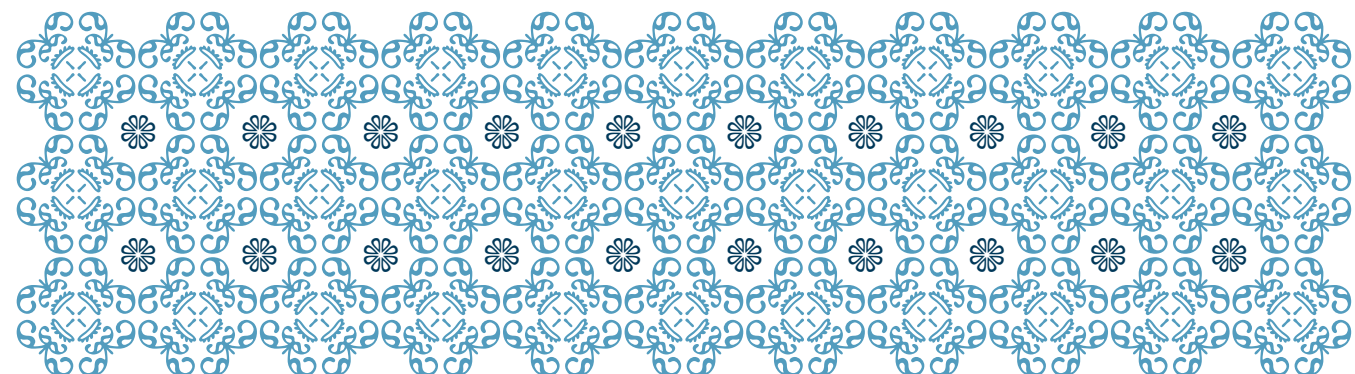
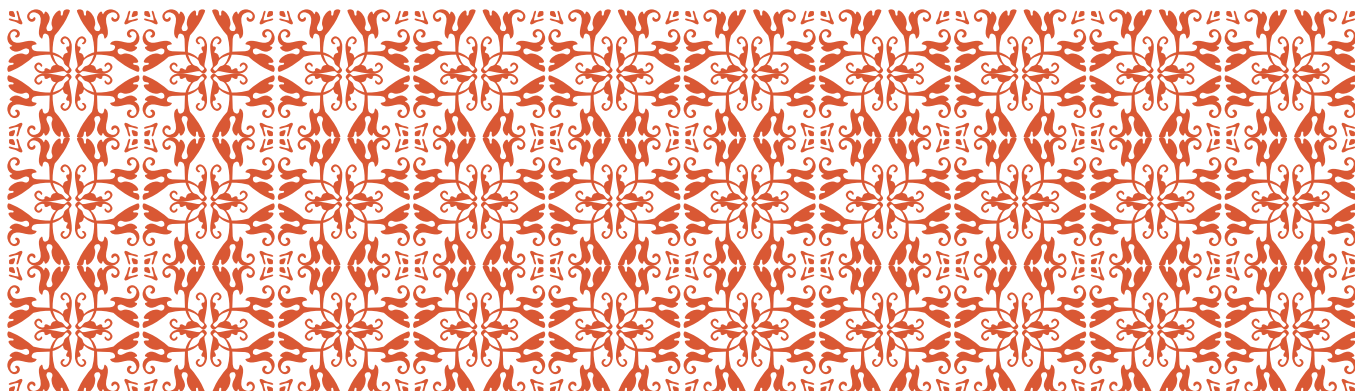
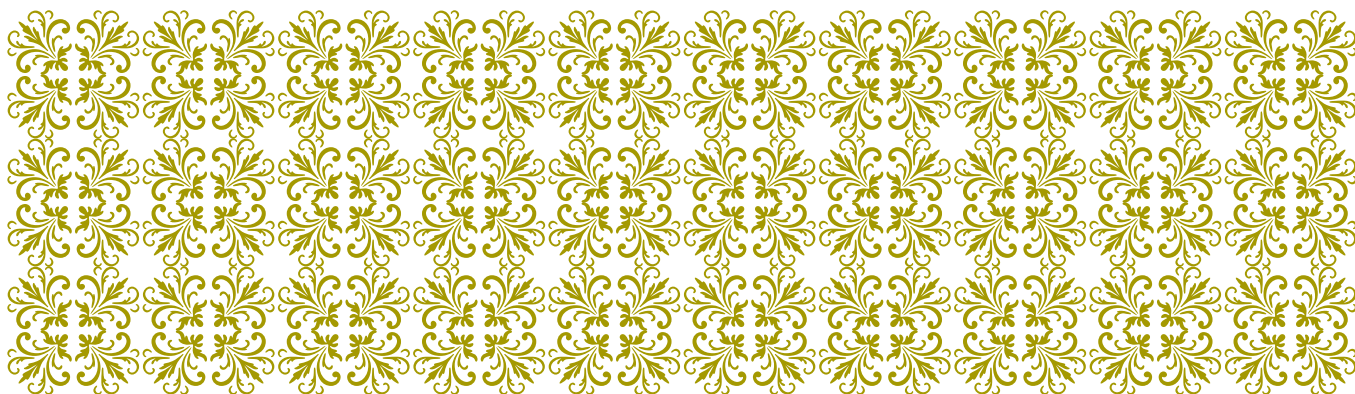
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{TEXT SETTING: 14/18 POINT, ITALIC}

I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway,

THE COPY USED FOR PAGES 8–10 IS ORIGINALLY FROM »WALDEN – OR LIFE IN THE WOODS« BY HENRY DAVID THOREAU (1854).



{EXAMPLES OF USE WITH REPLAY ORNAMENTS}



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