I propose to discuss the conflation of various temporal, theological and physical ‘ends’ in Joyce’s *Ulysses* and to look at the meeting of philosophical and human ‘endings’ in *Finnegans Wake*. *Ulysses* frequently links geographical extremities (such as beaches or the sea) to explorations of teleology or eschatology. For example, when Stephen Dedalus is contemplating space on Sandymount Stand in ‘Proteus’ he recalls the final line of the *Gloria Patri*: “world without end”. Stephen associates this phrase with his conclusion that the external world does not depend upon his perception of it: “See now. There all the time without you: and ever shall be, world without end” (*U*, 3.25-8). However, his thoughts echo and invert uses of the phrase ‘ends of the world’ used elsewhere in the text (*U*, 8.521, 529) suggesting a dual-meaning for the word ‘end’ here. Thus the phrase also reflects Stephen’s loss of faith in history as a having an overall purpose or objective. Stephen’s scepticism contrasts with the teleological conviction of the schoolmaster Deasy of ‘Nestor’: “All human history moves towards one great goal, the manifestation of God” (*U*, 2.380-1). I plan on discussing the intentional ambiguity of the repeated phrase ‘ends of the world’ in *Ulysses*, by looking at how it is made to suggest geographical extremities, the lack of a ‘purpose’ or ‘goal’ for humanity, as well as the conclusion of time itself. To conclude, I would also like to discuss Joyce’s vision of the ‘end’ of philosophy, by showing how *Finnegans Wake* demonstrates Joyce’s conception of philosophy as a process which reaches its terminus with the work of the Scottish Enlightenment philosopher David Hume. In the *Wake*, this understanding of Hume’s idealism and scepticism as the ‘end point’ of philosophy is linked to the ‘inhumed’ or buried mind of the text’s putative ‘dreamer’.

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