This paper is a commentary on David Woodruff Smith's "Intentionality and Picturing: Early Husserl vis-à-vis Early Wittgenstein". I address three questions: 1. What is a fact according to Wittgenstein? What is the relation between states of affairs on the one hand and facts on the other? Is a fact an existing state of affairs (as Smith suggests), or is it the existence of a state of affairs, as most of Wittgenstein's remarks on this matter in the Tractatus suggest? The difference becomes especially important when negative facts are under consideration. 2. How far goes the parallelism between Husserl's and Wittgenstein's models of the thought-language-world relation really? In particular: Is there anything in Wittgenstein that corresponds to Husserl's ideal senses? Do Wittgenstein's thoughts play that role? 3. Do ideal senses have an explanatory function?